THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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MORMONISM AND THE MORMONS.

Salt Lake City, March 24.

Some time since I heard the rubescent-headed Miss Anna Dickinson scold upon Salt Lake City, the Mormons, and polygamy.

In that tirade Miss Dickinson informed her audience that the faces of the women of Utah were always sad, because they so abhorred the system of a plurality of wives. Remembering this statement, when I received a formal invitation from a gentleman high in authority among the Latter-day Saints to dine at his house with himself and family, consisting of eleven wives and more than thirty children, I was prepared for a very solemn and sedate feast. The hour duly arrived, and with it I arrived at the mansion of my polygamic friend. Your correspondent has been about the world some, and mingled in various sorts of society without any distressing degree of diffidence. But when he was ushered into the spacious and elegantly furnished drawing-room of his Mormon host, and was introduced eleven times to Mrs. Brown, the wife of Mr. Brown, and every time Mrs. Brown was a distinct individuality, he admits to a slight perturbation of spirits, and a feeling of supreme and excruciating awkwardness. Still, the introductions by Mr. Brown were genial, free-handed, and in no ways calculated to disturb equanimity.

But the change from a monogamic civilization was so novel and great that for a few moments it was hard to collect one's manners and proceed to general conversation. However, the novelty of affairs soon wore off, and the eleven Mrs. Browns and Mr. Brown and a few invited guests were rattling away on all sorts of interesting topics, and there was no face among all the ladies present as sad as the face of Miss Anna Dickinson. On the contrary, they all were jovial, lady-like, and evidently happy as any wives you ever saw. Thirty-three children were soon introduced, and proved themselves as well behaved and in conversation as polite and proper as any juveniles I have ever seen. Generally, the children of Salt Lake City are as bright and as well advanced in their studies as you can find anywhere.

But to return to dinner, which is announced. The dining-room is spacious and well furnished. The doors and the window casings are of mountain cedar, stained and striped with gilding. The table is supplied with china and silver. About seventy persons, including children, are soon seated, and after grace has been said roast turkey, beef, mutton and boiled

ham are served, together with a general assortment of vegetables and their concomitants. Never, anywhere, did your informant cross his legs under a better loaded board, nor dine with a pleasanter, more talkative, and agreeable company of ladies and gentlemen.

Polygamy is a part of their religious faith. It is not founded upon lust. It is, in their opinion, a duty devolving upon all those Mormons who are pecuniarily able to maintain more than one wife and a numerous offspring. The Mormon women are, taking their own words for it, perfectly satisfied with the system, and they certainly commend it in a most zealous and earnest manner. Seated at that table were ladies as well educated and accomplished as you will find anywhere. At the head of the table was the patriarch of the family. And I imagined that if I could transform the ceiling and furniture of the room and the costumes of the people to oriental styles, I could easily, for a time, believe that I was an antediluvian and partaking of the hospitalities of some of the ancient patriarchs. The family was not as extensive as that of Solomon, but after the same model, and I presume that David sustained a household of much larger dimensions, and it is not recorded that any Cullom bills were enacted against either of these eminent Scriptural personages.

Whatever we Gentiles may say of Mormonism and polygamy, as a fact their civilization has accomplished some things better than has ours. Mormonism founded and built Salt Lake City. It is a polygamous municipality. There are hundreds of families dwelling therein which are polygamous families. The city contains 20,000 inhabitants, and until the present mining excitement began it contained neither a brothel nor a saloon. Even now it has only three saloons, and probably no greater number of the former institutions, and they are only the advance guard of the superior morality of the admirers of Mr. Cullom and his bill prescribing continence to the Latter-day Saints.

Miss Dickenson—the gentle Anna—said, in her consolidated lie about the Mormons, that in Salt Lake City there was only one school-house, and that for the special use of the children of Brigham Young. The truth is that the city is divided into 20 Wards, and that in each Ward there is a commodious and substantial school-house. The children all go to school, and all learn to work, too, as industry is a cardinal virtue in Utah.

The offspring in polygamous families are physiologically quite superior, and mentally exceedingly sharp. On Sunday I observed a boy taking down, in short hand, the sermon of Elder Orson Pratt. Upon inquiry, I learned that the youth was John Q. Cannon, the son of Elder George Q. Cannon, and that he was only 13 years of age, could report with enviable correctness, and had just finished reading Cæsar's Commentaries in Latin. Upon this I sought and made the boy's acquaintance, and found him to be a fine student, ambitious and diligent. And many other of the Mormon youths, whom I met, evinced equal advancement in intellectual pursuits. This is nothing, perhaps, in favor of polygamy, but it is something like justice and truth in behalf of a people whom all the sectarian bigots in America have been abusing, and whom hundreds of itinerant gabblers, called lecturers, both male and female, have been deriding and slandering for ten or a dozen years, without intermission. It is a peculiar fact, too, that nearly all of the journeymen vilifiers and liars who are now roaming the country and delivering denunciations of the Mormons, wind up their discourses with an appeal for a trifling pecuniary consideration to aid a mythical church or college in Utah, with which they propose to evangelize the disciples of Joseph Smith. It is safe to remark, and my language is plain, that for ways that are dark and tricks that are vain, the sectarian beggars for imaginary missions in Salt Lake City are fully equal to the heathen Chinese in bigotry, deception, and all manner of rascality. The Mormon people, numbering in the Territory of Utah more than 100,000 souls, aggregate as much of honesty, virtue, and industry as any other 100,000 human beings on the face of the earth. And Salt Lake City would be a most excellent community

in which to locate many radical members of Congress, to learn them sobriety, honesty, and the fundamental elements of official decency.

At one mansion, where I had the pleasure of visiting, I met the six wives of my host, and his twenty-six children. The six wives had lived together happily and harmoniously, rearing their children together, for eighteen years, and they all assured me that they would not exchange places with any other wives in the world.

The outside world east of the Wasatch mountains, at the foot of which the capital city of Utah, with its apple and almond orchards and vineyards, nestles so close, knows very little of this people, and therefore I may write to them through *The Times* again, and tell them more of the Mormons and mines in this wonderful valley.—*Correspondent of Chicago Times.*

PUTTING A GREAT EVIL "OUT OF SIGHT."

The social evil is a social problem which it is evidently beyond the power of the Liverpool Town Council to solve. Their discussion on the subject on Wednesday was neither edifying nor dignified.

If the social evil is, like poverty, always to remain in the land, it is at least unnecessary that its existence should be marked by the open display of vice and brazen effrontery which has made Liverpool notorious. After the vigorous rousing administered by the recorder, the watch committee are evidently beginning to think that it is time to shake off their lethargy and try whether it is not possible to prevent vice from obtruding itself upon the public gaze in its most objectionable form.

For some years past the watch committee have been guided in their action—we might almost say their inaction—on this subject by a dictum of Mr. Mansfield, ex-stipendiary magistrate for the borough. His instruction was that the police should only interfere with houses of ill-fame in the event of a complaint being made by neighbors, or some flagrant violation of the law occurring on the premises. This rule has been acted upon for a dozen years, with a result wholly unsatisfactory. Under its operation the social evil was virtually licensed in Liverpool. So long as neighbors did not complain—and in the majority of instances neighbors dare not complain—and provided that the inmates of brothels did not fall into the clutches of the police for theft or assault, the proprietors of such places could safely rely upon being left unmolested. Whole districts became colonized with "unfortunates," and by day as well as by night certain thoroughfares—some of them the most central and public in the town—were thronged with brazen women, who were permitted to offend public decency with impunity. The evil was growing worse and worse, and had become well-nigh intolerable, when the recorder spoke out and told the magistrates that they were guilty of remissness in contenting themselves with acting on Mr. Mansfield's dictum. Mr. Aspinall did not speak without good reason, for at every session he was called upon to deal with a large number of cases of crime which had originated in brothels. His interpretation of the law—and it has not been challenged by any competent authority—is that the police are under an obligation to take proceedings against a brothel simply because it is such, and without waiting for a complaint from neighbors or a flagrant violation of the law. But he does not mean that action must be taken in respect of every house of this character. Such a course would be manifestly injudicious, for it would only create new and perhaps worse evils in place of those suppressed. But the power claimed for the police by the recorder would, if discreetly enforced, certainly conduce to public morality by preventing shamelessness from offending our eyes and ears at every turn, and would lessen the existing temptation

which has hitherto been openly spread in our public thoroughfares. Even the partial action already taken by the police under the recorder's ruling has been followed by marked and gratifying results. Such places as Lime street are no longer crowded after nightfall with vicious women and their harpies, bent upon molesting, insulting, or plundering every passer-by. The evil itself is probably uncurtailed, but it is at least more out of sight. Its offensive demonstrativeness was one of its most ugly and mischievous features, and in stripping it of so much the police have at least ensured that respectable people shall no longer be subjected to gross annoyance in the public streets. But to go much further than this would perhaps be impossible, with a due regard to the interests of morality and order. A general crusade against houses of ill-fame was never intended by the recorder. All he seems to insist upon is that action ought to be taken by the police in every case where the evil obtrudes itself, and that the rigors of the law should be dealt out to the silken bedizened courtesan as well as to the tawdry or tattered wretches who chiefly engage the attention of the police. The public thoroughly coincide with the recorder in this view.—*Liverpool Mercury, May* 5.

THAT GREAT EVIL CONQUERED.

Prostitution—sad as it is—has been a chronic ill of human society. In spite of all the efforts, legal, moral, or other, to eliminate it, it has flourished since the dawn of civilization, and is to-day a characteristic of all human society.—*Omaha Tribune.*

There is a mistake here. Prostitution is not a characteristic of all human society. For more than twenty years, such a thing as a house of prostitution, or a prostitute, was unknown in Utah. It is no impeachment of the truth of this statement to shout back *polygamy* Polygamy is practiced by but a comparatively few heads of families in that Territory—by a few, we mean, as compared to the whole mass of young men, unmarried men, and men who have but one wife. And what more?

Such a thing as an abortion, an infanticide, or the disease which has made such havoc with the human race for a thousand years, known as syphilis, and kindred disorders, we have the highest authority for stating, have been totally unknown to the Mormon people.

These are remarkable truths. They show that, if polygamy is a great evil, as we hold it to be, there are other evils and crimes in the world of which the Mormon system of religion has made complete conquest. Is there any other people on the round earth who can say as much?—*Omaha Herald.*

THE SINK OF ENGLAND'S INFAMY.

On Monday night there was a reunion of the friends of the United Methodist Free Church Sunday School, in Scotland-road. The report and speeches showed that the school is doing very good work. We were much impressed with the speech of a certain Mr. Edward Whitley, who appeared to consider Liverpool the worst place on the face of the earth, one which might represent the City of Destruction in the Pilgrim's Progress. Mr. Whitley was fervid and passionate in his appeals to his hearers to flee from the wrath to come and, spiritually speaking, to leave the Evil City. He said it was high time to make a gigantic effort to stem "the wave of wickedness" that was rolling over this town. It is high time indeed. Nothing more corrupt, mean, and abominable has ever existed in the world's history than life in this town of Liverpool. It seems to be the very sink of

England's infamy. It is really terrible to turn any way. To see the slough of unredeemable viciousness into which the lower classes have fallen, is only less appalling than the contemplation of wickedness in such high places as we possess, a wickedness, too, combined with hypocrisy—such a monstrosity as a combination of the qualities of Tartuffe and the Marquis of Steyne would produce. Morally, socially, and politically, Liverpool is tainted. The "wave of wickedness" is not now flowing over the town. It is a tide which has been flowing for years in the sight of divines and magistrates, and which promises, alas, to have no ebbing time, but fairly to overwhelm the place. It is time, indeed, that some prophet raised his voice in the wicked city.—*Liverpool Liberal Review, May* 13.

BRIGHAM YOUNG—HIS WORK.

The *Herald* is much abused for saying kind words of Brigham Young and the Mormons. It is charged with upholding polygamy and defending the Mormon religion, because, and only because, it contends for the right of that people to enjoy their religion as we do ours. But Brigham Young is a great man, and, aside from his religious vagaries, has done a great work in his generation. Men who abuse and denounce him are constantly compelled to do him honor. This was the case when, against the slanders of the world outside, he threw his grand army of laborers upon the Union Pacific Railroad, and rendered its completion possible years before it could have been otherwise accomplished. In this connection we notice the following, which was found in the special telegrams of the *Tribune* of yesterday—

"Brigham Young is now at Provo visiting Lay's woollen factory, just completed. It cost upward of two thousand dollars."

"Two thousand dollars" is good. It may have meant two hundred thousand dollars, which was the actual cost of the woollen factory at Provo. That factory is of purely Mormon production. It is the work of Brigham Young, the greatest living organizer of human industries. That Provo woollen factory has 3,000 spindles, and will give employment to 500 operatives. It is these things that this much-abused Brigham Young and his people are doing. These are the works they are performing in a land which was, twenty-two years ago, an arid desert, and which bad men from the worst of motives are seeking to destroy.—*Omaha Herald.*

CONCERNING THE GATHERING.

[CONTINUED FROM PAGE 295.]

No people but the Latter-day Saints are engaged in the gathering of Israel from among the nations, no other people profess to be engaged in any such work. Catholicism does not gather the people together—it leaves them where it finds them. The same may be said of Episcopacy, Methodism, Presbyterianism, and all other systems of the kind. The teachers of and believers in those systems neither practice, profess, nor believe in the gathering together of the people of God. Hence, it is evident they are not engaged in the great work of God of the last days. Here is his Holiness, the poor Pope (he is very sick now), bemoaning the fact of his ejection, or rather his deposition, from his little bit of temporal sovereignty, as big as a county, on the banks of the Tiber. If he and his system had the power of God with them and were engaged in his great latter-day work, they would be able to gather their hundreds of thousands, yea, millions,

of believers together from all nations, and constitute of them one people, one nation, and God for their ruler. But as it is, the Pope loses his temporal sovereignty, and those who believe in him retain their several distinct nationalities unimpaired, uninfluenced by their religious creed, retain their scattered condition among the nations, without the first intention or thought even of gathering and of becoming one people, a peculiar people, zealous of good works, and holy unto the Lord.

But as regards the principle and power of gathering, how is it with the Latter-day Saints? Let an Elder go among the nations and preach the Gospel, and let the people believe and obey it, and invariably the Spirit of God moves upon them to gather together and they become anxious to leave their homes and their native lands, relinquish their varied nationality, and become one people—the people of God, in the place appointed. This is a most remarkable thing, a circumstance unique in our times, pertaining to the work of God, and to no other of which we know anything. No other system has a principle or manifests an influence like this. No other system has sufficient power, like Moses' serpent, to swallow up all other influences and systems and reign supreme in the faith and the actions of men, of men of different tribes, nations, countries, and continents, men of different ways, customs, languages, and lines of thought and action. It is manifest that Mormonism, although the people who believe in it are considered the weak and foolish things of the earth, has more power than is connected with any other organization. If that power is not the power of God, what power is it? Everybody knows that unity or gathering or aggregation is strength and life, and that division or dispersion or segregation is weakness and death. Hence then Mormonism is pre-eminently a system of unity and strength and life. Who is the author of unity and strength and life, but God? If Mormonism has more unity and strength and life than any other organization has, then God must be the author of the organization known as Mormonism, if he is the author of any organization upon the earth.

If we throw overboard the principle of the gathering, we cast away one of the most important principles connected with the work of God and the salvation of humanity. The kingdom of God can not be built up on earth independent of the gathering, nor can truth and righteousness prevail, nor can a people be prepared to accept Jesus Christ as their king and ruler, nor can the Saints become fully one, nor can the will of God be done upon the earth as it is done in heaven. All these things depend upon the gathering as much as upon faith and repentance and baptism, without which and much more no man can be saved and exalted in the presence of God.

The Saints among the nations are a few in a city, one or two in a town, and one or more in a family. Where the family are not all in the Church, what division, discord, and antagonism there are to be seen and heard to be sure, not absolutely always, but almost always. The same condition exists very generally between the Saints and their neighbors in town or city. What approach towards unity, towards the prevalence of truth and righteousness can there be while the Saints are in this scattered condition? How can they associate and organize, either as families or communities, upon Gospel principles while they are thus scattered? What influence have such scattered Saints in causing the will of God to be done on the earth, in bringing about the reign of peace and righteousness? The Saints are the salt of the earth, and while they are in the world they help to sustain the kingdoms of this world, rather than help to establish and sustain the kingdom of God, which is the only kingdom based and carried out upon the principles of truth, peace, righteousness, life and salvation. How can Babylon fall while the Saints remain in it, partially upholding it, which they must do while they are in it? When a structure is about to fall, especially from sheer rottenness, it is deserted, for it is not the part of wisdom to remain in it longer than necessary, propping it up and endeavoring to avert its appointed and evident fate,

but to leave it and go forth and build a better structure, upon sounder principles. Even the rats will desert a sinking ship, and ought not the Saints to abandon sinking Babylon, and bend all their energies towards building up a better dominion, even the kingdom of God?

Let us look at the Saints in any one town or city among the nations. Suppose we say there are fifty of them in a town of fifty thousand inhabitants. What are fifty among so many? But as a drop in the bucket. They are slighted, contemned, despised generally. What influence have they upon the government, the morals, the manners, the customs of that city? Can so small a body do anything effectual towards changing the condition of things for the better? Very little, nothing worth mentioning. Can those fifty Saints do anything effectual towards staying the streams of crime—of drunkenness, theft, seduction, adultery, prostitution, murder? Comparatively nothing. Fifty Saints would be a helpless and hopeless minority, laughed to scorn, their influence nowhere, their views and principles the butt of ridicule.

[TO BE CONTINUED.]

FEMALE LIFE IN EGYPT.

We probably form a false conception of the life of the harem, misled by writers, who suppose its inhabitants to be swayed by a system of ideas different from that which really prevails among them. My own opinion (says St. John) is, that they are quite as happy as the rest of their sex, otherwise nature would not have given perpetuity to the institution, which seems quite as suitable to the East as very different institutions in the North. At any rate the women themselves are the best judges, and they appear upon the whole no less contented than their sisters of Christendom. Besides, their seclusion is not so absolute as we imagine. I have seen respectable men and their wives going out to spend the evening pleasantly in the fields between Cairo and Shoubra, forming little groups, but not so far removed as to prevent conversation. They did not belong to the upper classes, which everywhere sacrifice the heart and its best affections to pride and vanity; but were probably shop-keepers, or what are called in the East, little merchants, extremely comfortable, and, as we express it, "well to do." At any rate, if mirth be a criterion, they were as happy as Greeks, for they talked, laughed, related stories and anecdotes, smoked, drank sherbet, and ate sweetmeats and all sorts of delicacies with much greater gusto than the same number of princes and princesses in the sombre North. Again, when I visited the Mosque of Flowers, I saw at least four or five hundred women, many of them of the highest rank, distributed through the various aisles, in pleasant little groups seated on carpets, some sewing, others suckling their children, others talking and laughing, or eating or drinking, while their slaves stood round in attendance. As I was dressed like a Turk, they bestowed no more attention on me than on any other person. So I gazed on them at my leisure, while I affected to be regarding the architecture, the colors of the painted windows, and the materials of the pavement. Even in the bazaars, when not too strictly attended, the Muslim women sometimes venture to converse with strangers, sending forth their soft voices, at first, perhaps, behind their veils, but as the dialogue warms, throwing those aside for a moment and exhibiting their beauty, as the moon flashes from behind a cloud.

God always gives us light enough for the next step.
Henry Ward Beecher thinks one deaconess worth about two average deacons.
Language was given us that we might say pleasant things to and of each other.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 23, 1871.

ARRIVALS.—President Albert Carrington and the following Elders arrived May 23, per steamship *Colorado* from New York May 10, in excellent health and spirits, having left Salt Lake City May 2 and 3, on missions to Europe, and had a very pleasant journey all the way—A. Carrington, B. W. Carrington, John Pyper, Chas. H. Wilcken, William M. Bromley, Thomas Dobson, Johannes Huber, Ferdinand Oberhaensley, John B. Fairbanks, W. C. Andersen, Ben. W. Driggs, Caleb W. Haws, Elijah Box, Ralph Harrison, N. P. Jensen, James Leishman, Geo. P. Ward, David John, Geo. W. Wilkins, Geo. Reynolds, John Roberts.

We take pleasure in welcoming these brethren to the shores of old England, trusting that they will be blest and prospered while upon their missions among the European nations.

TRACT DISTRIBUTING.—The press is acknowledgedly one of the greatest instruments of enlightenment, and the distribution of the printed word among inquirers, or any who will receive and read it, is one of the best means of bringing the principles of the Gospel to the attention of men and women. It may be true that in many instances people have become hardened to the Gospel and will not receive tracts or pamphlets, particularly concerning the Gospel of Jesus Christ. Still, this is a reading age, and many will read, even the works of the Church. It is no matter if all will not read, it is no matter if but few will read. It is not to be expected that the mass of mankind will either accept, hear, or read about the principles of the Gospel, but it is nevertheless the duty of the Elders and the Saints to spread the word diligently, faithfully and prudently to all who will either read or listen, in order that by all means some may be saved, and then the Lord will work with them and their offspring, and bring about his purposes, to the joy of all those who believe, and the condemnation of all those who disbelieve. If the fruits of one's labors in the cause of righteousness are apparently small, they are precious, for "He which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

It is far better for any tracts, pamphlets, or odd STARS, which may be in possession of the Saints, and which are not otherwise wanted, to be put into circulation for the information and instruction of those who may be willing to receive nformation and instruction, than for them to be lying on the shelves, covered with dust, useless for good as was the hidden talent. We know not which word may do good, which ray of light may penetrate the benighted mind, which seed may germinate and grow. The best seed in rocky ground may not grow, while in better ground in good heart far less promising seed may take root and bring forth abundantly to the salvation of men and women

and the honor and glory of God. If we do not sow, we can not reasonably expect to reap, but, if we carefully and diligently sow the best we have, we can reasonably ask and expect God to give such increase as he pleases, while we shall be justified and rewarded according to our faithful labors to bring about righteousness. Sometimes the most unpromising things awaken the mind, bring in new or fresh ideas, induce a train of useful reflection, or impart some unwonted influence, with the happiest effect. It may be a book, a tract, an old STAR, a word fitly spoken from the living tongue, that comes and sinks ideas into the mind, changing the whole current of thought, of action, and of life.

Let us ever be on the alert to help on the kingdom of peace and truth and good will, by word and deed. Then our tongues will drop pearls of wisdom, and we shall otherwise scatter the precious jewels of celestial knowledge among those with whom we come in contact, and it will not be in the nature of things that we shall in all cases find that we cast pearls before swine. J. J.

SIGNS OF REPENTANCE.—A short time ago the Omaha *Herald* stated that Judge Strickland, although he was on his way to Washington to endeavor to obtain that $30 000, disapproved of the fanatical course of Judge McKean towards the Mormons. Judge Strickland has returned to Utah without the $30,000. He re-opened court at Provo May 2. He gives some evidence of repentance in several particulars. He says the courts have not decided that the U. S. Marshal is the only officer to receive the funds and pay expenses for U. S. and Territorial Courts. He went to Washington to try to get that money, but he acknowledged that he had made an unsuccessful trip. His court had been respected, and the jurors should be paid, and he did not care where the money came from, whether from Uncle Sam, Utah, or the man in the moon, but he wanted them to have their pay. The Judge talked to the jury like a father, as follows—

While East I had a personal interview with President Grant, and in speaking about this people, he expressed the kindest feelings towards them, and in conversation said you should be protected in your duties as jurors. He did not care if you were "Mormons." We have no prejudice against "Mormons," and this feeling is dying out among the masses of the people of the United States; it is only held to by a few crazy persons, but sensible men feel that "Mormonism" has rights as much as other "isms." I am glad to see this. There is no reason why one denomination should be held to account and not others. We desire to give every man his rights and protection, and to punish the unruly only. We desire to make our courts respected on their merits.

Judge Strickland must have felt uncommonly good, "at peace with all the world and the rest of mankind," as everybody feels after a good dinner, though it was not that $30,000, so much as the lack of it, that made the Judge so complaisantly disposed. But what would Judge McKean say at being classed with the "crazy persons" who still entertain prejudices against the Mormons, instead of feeling, like all other "sensible men," "that Mormonism has rights as well as other isms?"

Judge Strickland naturalized about 70 aliens the day he reopened court. Another heavy dig at Judge McKean, who would not naturalize anybody who even believed in Mormonism.

A CONTRAST.—Our readers will be instructively entertained with the contrast presented on other pages of this Number, showing the difference in the

power of Mormonism and the power of the political and social institutions of the world in reference to combatting one of the most degrading of evils. In Utah, under Mormon influence, the evil is stamped out, or rather it does not exist. But in the large towns of this land it grows and flourishes, and the consideration is not how to stamp it out, but how to curtail it so that "respectable people" shall not be insulted by it. If "respectable people" did not patronize it, the evil could be easily stamped out. But it is frankly admitted that stamping out is not the thing designed. That would not do at all. In Liverpool the authorities have been putting their foot upon the evil, but the papers say it is not intended to take action against every house devoted to it, for that "would only create new and perhaps worse evils." The idea is not to cleanse the inside of the platter, but to keep the outside "respectable," to hide up the evil a little, to drive it from the front streets into the back streets. This has been attempted in Liverpool, but it is confessed that "the evil itself is probably uncurtailed," it is only kept "more out of sight." The rottenness is there just the same, but stripped of "its offensive demonstrativeness" to please "respectable people." The *Mercury* naively remarks that "to go much further than this would perhaps be impossible, with a due regard to morality and order," for "a general crusade against houses of ill-fame was never intended by the recorder," and "the public thoroughly coincide with the recorder in this view." What a curious state of things, to be sure. What a very delicate kind of "morality and order" that is which requires some houses of ill-fame to be abolished but forbids the abolishment of others!

Scoring the Doctor.—Rev. Dr. J. P. Newman writes politically to the New York *Methodist*, and the Baltimore *Episcopal Methodist* hauls him over the coals for his truculent statements regarding the South. The Dr. is rabidly anti-Ku-Klux, and the *Episcopal Methodist* says he knows there is no such organization as the Ku-Klux in existence. The *E. M.* says Scripture must be wrong when it affirms that no man can serve two masters, for a good many men have tried it lately, and Rev. Dr. Newman of Washington has succeeded, he has demonstrated that a man can serve two masters, "if both will pay." Indeed, the *E. M.* declares that the Dr. serves three masters, "He serves the Church, he serves Grant, and—though perhaps not intentionally—he serves Somebody Else." The *E. M.* wonders what good old John Wesley would say, if he were alive and could set his "apostolic eyes on such a disciple as Newman!" What indeed!

DECEASE OF BISHOP MAUGHAN.

Bishop Peter Maughan, of Logan, Cache Valley, died April 24. We extract the following from the *Deseret News* and the *Ogden Junction*—

Peter Maughan was the son of William and Martha Maughan, and was born May 7, 1811, in Cumberland, England, where he followed the occupation of a miner. He was baptized into the Church of Jesus Christ of Latter day Saints by Elder Isaac Russell, in the spring of 1838, and was ordained an Elder in the spring of 1841, under the hands of President Brigham Young, who was at that time on a mission to England. In the same year he emigrated to America on the ship *Rochester*, in company with President B. Young, H. C. Kimball, Willard Richards, and others of the Quo-

rum of the Twelve, bringing with him six children, his wife having died before he left England. On his arrival in America he went to Kirtland, where he remained for several months, afterwards moving to Nauvoo, where he married again. He assisted in building the Nauvoo Temple, and was driven from that city in the persecutions suffered by the Saints. He then took his family and went into Wisconsin, where he worked in the lead mines and procured money wherewith to follow the Saints into the Great West. He crossed the plains in 1850, arriving at Salt Lake City in the month of September of the same year. He was soon after called to labor in Tooele County, and assisted in building up Tooele and E. T. Cities. In the fall of 1856 he was sent with a few families to settle Cache Valley, which at that time was considered incapable of sustaining human life. But he cheerfully obeyed the call of President Young and grappled the difficulties of the situation, succeeding in establishing a settlement at Wellsville, and thence spreading out to other parts, until sixteen thriving settlements have been located and built up, thousands of acres of land brought under cultivation, and what is one of the finest vales of Utah has been redeemed from frost, barrenness and desolation.

From the first organization of Cache County he has acted as its Presiding Bishop, and every year has represented it in the Legislative Assembly, laboring indefatigably for the public good. He was Regimental Quarter Master of the Cache Valley Military District in the Nauvoo Legion, ranking as Colonel, was President of the High Council of the Cache Valley Stake of Zion, and a prominent officer of many public associations. He has been slightly afflicted with asthma for many years, but was otherwise a stout and robust man of tall stature, and fine physical development.

On Monday, the 17th instant, while writing in the Tithing Office, he complained of violent pain in his side, and was compelled to go home; inflammation of the lungs supervened; every attention possible was given to his case, but after suffering extreme pain, he gave instructions to his family as to the disposal of his property, and calmly breathed his last on Monday, 24th instant, at half past 5 p.m.

The funeral took place on Wednesday, April 26th, and was conducted in the following order—

At half past nine o'clock, a.m., Major Moses Thatcher—Marshal of the day, with his assistants—Colonels S. Collet and A. Crocket, Major W. Robinson, and Captains M. Fletcher and N. Birdno, accompanied by the Bishops and a number of the principal citizens, preceded by the Brass and Martial Bands, marched to the residence of the deceased, and conducted the remains to Logan Hall. An immense congregation assembled, a great portion not being able to enter the Hall. The assembly were addressed by Elders Lorenzo Snow and A. M. Musser.

The body, enclosed in a handsome coffin, partly covered with plate glass, was brought out to the front of the Hall, and the congregation took a farewell look at the corpse, followed by a great number of Indians, who each made to it a solemn obeisance.

The procession was then arranged, and proceeded to the cemetery as follows—

Marshal and Aids.

Brass and Martial Bands.
Company of (75) Cavalry.
The Hearse.
Family and Relatives of the Deceased.
Bishops and Priesthood.
Citizens in (154) Carriages.
Company of (90) Shoshone Indians.
The Pall-bearers were
Bishops M. W. Merrill, O. C Pitkin,
H. Hughes, O. N Liljenquist. L. H.
Hatch, S. Roskelly, W. F. Littlewood,
Thomas H. Smith.

Assistant Marshals.

The procession formed in order around the grave, about fifteen hundred persons being present; the choir sang; the bands each played a funeral dirge; the coffin was enclosed in another, and committed to the earth, immediately east of the grave of Elder Ezra T. Benson, and Elder C. W. Penrose dismissed the assembly with a benediction.

The Cache Valley people feel that they have lost a father and a friend. Staunch and true to his conception of right, he was a power in the midst of the people, and his counsels will be missed in Israel. The Indians lament him as a good father lost. Peter Maughan was always their friend, and

they declare he never spoke "with a forked tongue." Some fifty lodges were there and were painted and dressed for the occasion. They waited for the last and esteemed captain and paid the respect usual to a great brave.

The *News* says, "The news will touch the hearts of his many friends in this Territory and elsewhere. There are but few men who are as extensively and favorably known among the Latter-day Saints as he was. It can be truly said of him that another hero in the cause of God has gone to a higher and holier sphere to continue to labor in the cause which he so nobly sustained while on earth. He belonged to that class of large hearted men who the more intimately they are known the better they are liked. He was, in the true sense of the word, a friend to the poor, being ever ready to extend the helping hand to the needy. He was universally known, by all who had dealings with him, for his unswerving honesty, integrity and justice. We sincerely sympathize with his family in their bereavement."

MINUTES OF A DISTRICT MEETING

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, BURY STREET, BOLTON, SUNDAY, MAY 14, 1871.

10 a.m.

Elders from Utah present on the Stand—David Brinton, President of the Manchester Conference; Oliver G. Snow, Travelling Elder in the Manchester Conference. The following Elders were also present on the stand—John Schofield, Pres. of the Manchester Branch; John Ramsden, Pres. of the Pendlebury Branch; —— Schofield, Pres. of the Radcliffe Branch; Thomas Basnett, Pres. of the Bolton Branch; Henry Boydell, Pres. of the Halshaw Moor Branch; and several others from the different Branches in the Conference.

Pres. Brinton wished the Saints to know that brother Henry Boydell had been called to preside over the Halshaw Moor Branch, to fill the vacancy caused by the death of brother Powell, and brother Peter Jackson had been called to assist him. He wished them and their families to be considered members of that Branch.

The various Branches were represented by their Presidents to be in a good condition (with the exception of the Tottington Branch, from which there was no representative), most of them having Sunday schools, ably superintended by various brethren.

Pres. Brinton proposed James Warburton for an Elder in the Bolton Branch, which was carried. He also urged the Saints to observe the Word of Wisdom, to put away the practices of smoking and chewing tobacco, taking snuff, &c. More money was spent in those things than would emigrate annually several persons.

Elder Schofield bore a faithful testimony to the work.

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2 p.m.

Elder Oliver G. Snow exhorted the Saints to seek the spirit of unity, to attend to their duties, to look to the paying of tithing, and showed that the persons who were paying their tithing were those who were going ahead in the Gospel.

Elder John Schofield could testify to the truth of the remarks of Elder Snow, and urged upon parents the necessity of teaching their children their duties in the kingdom of God.

Pres. Brinton had been edified by the remarks of the brethren.

Brother James Warburton was ordained an Elder.

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6 p.m.

Elder John Ramsden spoke upon the superstitions of the human family, showed the difference between them and the light of the Gospel, and bore a faithful testimony to the work.

Pres. Brinton made some good and instructive remarks to the Saints upon the principles of tithing and gathering, also the observance of the Word of Wisdom.

The services were opened and closed with singing and prayer.

DAVID BRINTON, Prest.
JAMES WARBERTON, Clerk.

CORRESPONDENCE.

ENGLAND.

Eastwood, May 17, 1871.

Elder John Jaques.

Dear Brother—My health continues good and spirits excellent. I have more good news from home. My wife is getting to be quite a farmer. She tells me she had all the small grain in on the 18th of April, and it was up and looking well. They had plenty of cows and calves, and from the former all the milk and butter that she and the children could eat. From present prospects she will be able to find me all the biscuits and butter that I shall need. Everything speaks well for an abundant harvest the coming season.

Elders Farr and Neslen stopped with me one night while on their way to Glasgow. I gave them the best we had and sent them on their way rejoicing. Elder Neslen informs me that he intends to call again to-morrow, on his way back to London, and preach to us in the evening. I am going to meet him and give him the best we have on the ranch. We Nottingham people think we are pretty good looking, and we treat visitors so well that when any stay with us once they want to come again.

We are feeling well in the great Latter-day work in this Conference. Of course we have to trim off a dry branch now and then, also some that are slow to do good, but quick to do evil. However, such cases are few, as most appear to be trying to serve the Lord to the best of their understanding and ability.

Brother Noble started to-day for Newcastle, to attend that Conference.

With kind love to all at 42, yours in the Gospel,

GEO. H. PETERSON.

Bradford, May 18, 1871.

President Horace S. Eldredge.

Dear Brother—I am well and rejoicing in the work I am engaged in. I find plenty to do, and am kept busy, having access to many people, some through former acquaintance and some through letters of introduction, which gives me a chance to disabuse the minds of many who would not come out to a Mormon meeting, on account of evil reports. I have been successful in a number of instances in removing prejudice and leaving a good feeling, with a desire to investigate the principles of the Gospel.

On Sunday, April 16, after trying to get a suitable place, without success, my brother announced that I would preach in my mother's house, commencing at 7 p.m. The people filled the house, and there were many outside, a gentleman farmer and a policeman keeping order there. I felt well and had great liberty, speaking more than one hour and a half, yet the people wished to hear more. I told them they might at some other time.

Last Sunday, May 14, we held a general meeting of the Saints from Leeds, Halifax, Wakefield, Norwood Green, Birkenshaw, Bradford, etc., at Clayton, near Bradford, and a good time we had. We were favored with a good commodious schoolhouse, free of charge. Brother George Curtis presides over that Branch. The meetings were held in the afternoon and evening. After the evening meeting a collection was taken up for a brother whose family had been sorely afflicted and some of them were still suffering. Some of the strangers gave a shilling each. Good order prevailed, and good instructions were given. Our motto has been short sermons and to the point.

The Saints through this district are desirous to be gathered to the Valleys of the Mountains, but many are too poor to get there without help. My desire is that the way may be opened for those who are worthy.

Remember me kindly to all at 42.

From your brother in the Gospel of truth,

CHARLES LAMBERT.

UTAH NEWS.

The following are from the *Deseret News* to May 3—

Some escapes and rearrests from Camp Douglas.

A tin mine reported in the mountains east of Ogden.

Prof. W. E. Wallace was "horse training" in the city.

Col. Jesse C. Little was fitting up his residence for a hotel.

Taxation for the support of schools was in agitation in Cache Valley.

The *Utah Pomologist* reports fruit prospects never so good in "Dixie."

Elders G. G. Bywater and H. W. Naisbitt delivered a lecture each in Morgan's College.

Total interments in the Salt Lake cemetery during April, 19, 6 of them being adults.

A band of horses stolen from near Ogden were mostly recovered by sheriff Brown and posse.

Geo. D. Keaton reported 5th and 6th Wards co-operative doing well, and the store had been recently enlarged.

The co-operative store at Richmond, Cache Valley, was broken into, April 21, and about fifty dollars stolen.

The remains of a man had been found in the water west of the State Road, in an advanced state of decomposition.

Bishop John Sharp and John W. Young, Esq., were about going to the States, on Utah Southern R. R. business.

Elder Albert Carrington had been actively engaged in addressing the people in the Tabernacle and some of the Wards.

John Williams wrote from Scipio, April 26, that crops were mostly in and looking fine. Considerable sickness of late.

A 13 year old son of R. A. McBride was kicked in the face by a bronco horse and badly wounded at Meadow Creek.

M. W. H. Anderson wrote, April 24, that grass and grain were growing finely at Portage, Malad, fair prospects for good crops.

Robert Loader, of Battle Creek, accidentally shot himself through the left hand, with a loaded derringer, in American Fork Cañon.

Brother Louis L. Borg had made an appeal through the *News* for help to emigrate several very poor families from Norway and Sweden.

Messrs. Patterson and Jennings of Nevada were taking a threshing machine and reaper to harvest the wheat sown on the Muddy and abandoned to escape Nevada taxation.

George Brough wrote from Spring City, Sanpete County, April 10, that considerable grain had been put in, weather stormy, few grasshopper eggs, people confident of good crops.

From Spring City, Sanpete, the report was of cold weather, drying winds, good health, much small grain put in, some fear of grasshoppers, fruit probably killed by frost, crops backward.

The bench north of the city wall, 20th Ward, was being rapidly built upon. Many respectable looking residences were being erected, and a large number of fruit and shade trees being planted out.

"A. C." wrote from Brigham City, April 29, that fields and orchards pro-

mised good crops, no grasshoppers discovered, co-operative dairy and sheep herd being established, health and peace prevailing.

Good specimens of coal and iron had been found in the foot hills between Battle Creek and Provo Cañon. The coal discoveries range two miles in length, and some of the veins are nearly thirty feet in thickness.

Judge McKean keeps cases "under advisement" for weeks, thus ignoring the right of prisoners to a fair and speedy trial, but waiting, like Micawber, for something to turn up, or for Congress to turn something up.

H. W. Sanderson wrote from Fairview, Sanpete, April 11, that spring work was retarded by unfavorable weather, fruitful season anticipated, co-operation prosperous, Sunday school ably conducted and well attended.

Millard County Semi-annual Conference was held at Fillmore, April 22, 23, Bishop Thomas Callister presiding. The principal topics discoursed upon were the erection of Temples, gathering the poor, co-operation and unity.

Col. Gray, General Travelling Emigration Agent for the American and European Line of Railways and Steamships, was in Salt Lake City, to arrange for the forwarding of large numbers of American and English excursionists the present season.

H. Thurneson wrote from Gunnison, April 7, that times were rather dull, people rather cramped for means to pay for their lands, some grain put in, but breadstuffs not plentiful, much rock salt had been sent away and the contractors were not forward to pay for it.

Brother David John wrote from Provo April 20, that the factory was being rapidly pushed to completion, people speculating upon the probable site of the R. R. depot, the county co-operative stock herd unanimously sustained, the soldiers quiet and officers gentlemanly, Sunday schools through the county prosperous, and Zion onward.

The ceremony of breaking ground for the Utah Southern Railroad took place at 10.50 a.m. May 1, at the north-west corner of the Old Fort Block, 6th Ward. Among those present were Presidents Brigham Young, George A. Smith and Daniel H. Wells, and Elder George Q. Cannon; also of the officers of the road—F. Little, General Superintendent; William Jennings, Director; Jesse W. Fox, Chief Engineer; George Swan, Secretary, and a number of leading private citizens. The dedicatory prayer was offered by Elder George Q. Cannon, and ground was broken by President Young, followed by D. H. Wells, Wm. Jennings and F. Little. Contractors and operatives were ready to commence work on the road immediately. Four miles of the road were already contracted for.

The following are from the *Ogden Junction* to May 3—

One case of small-pox at Mound Fort.

Professor Farini and Mr. Thompson were operatizing at the Ogden Theatre.

Elders Henry W. Naisbitt and Wm. Clayton had been addressing the people in the Ogden Tabernacle, the latter upon the fruitful subject of marriage.

Some grasshoppers and crickets at the north end of Cache Valley, but the gulls were there also. Fall grain looked fine. People busy putting in crops.

A ten year old daughter of Mr. John Horsepool fell from a wagon while it was in motion, and one of the wheels passed over her breast and shoulder, breaking the collar bone and otherwise injuring her. However, she was progressing favorably.

Weber County co-operative stock herd was organized April 22, "Robert McQuarrie, President; John G. Child, Vice President; P. G. Taylor, John C. Thompson, Nat. Leavitt, A. Greenwell, David McI, John Spiers, Amos Maycock, Directors; F. A. Brown, Sec. and Treasurer." Shares $10 each.